

Church Life

Chicago, Ill., July, 1909.

No. 7

Vol. 6

OBITUARY.

Miss Nancy D. Mitchell.

Miss Mitchell died in Chicago, Ill., Wednesday, June 23, 1909, and funeral services were held at the family home, 3020 Indiana avenue, Thursday, at one o'clock. Interment services were by Rev. R. J. Thompson, at Cazenovia, N. Y., Friday afternoon, June 25th.

Nancy Dorrance Mitchell was born in New Woodstock, February 17, 1823, but early in life came to Cazenovia with her parents, and while here was a student in the village school and seminary, but she finished her education at the Auburn Female Seminary, and was graduated as valedictorian of her class.

Since 1868, she has spent most of her time in Chicago with her sisters and brother, but so long as the family home was maintained here she was a frequent visitor; after it was broken up her visits ceased, but her interest in the village and its people was never lost.

With the passing of Miss Nancy Mitchell the village Baptist church loses the last member of a family that has been identified with its life almost from its organization; and coming as the family did from the church at New Woodstock, we know that the family, as such has been associated with these two churches for almost one hundred years. Had our sister lived till August 5th, she would have been a member with us for fifty-five years. Though away from the church so long, her membership and much of interest has always been here. In years and length of membership, she was our oldest member. The family seat, made so by its generous endowment, will long remain as an evidence to all worshipers of the interest which she had in the welfare of the church. During these years, in addition, she has been a regular contributor to the benevolences of the church, and also to current expenses.

During Miss Mitchell's long sojourn in Chicago, she was active in the benevolent and missionary work of the First Baptist church, and doubtless she will be missed very much there as she certainly will be by the sisters working here.

The older members of the church remember Miss Mitchell very pleasantly, and this is true of many of the older residents of our village. To the brother, Lucian, the only remaining member of the family and the other members of the home circles who sustain this loss, their friends extend sincerest sympathy.

(From Cazenovia Republican, July 1, 1909.)

NEW CRADLE ROLL.

George Richard Kelly, 310 Thirty-third Boul.
Fannie Davis, 3207 Rhodes Ave.
Horace Lafayette Smith, 643 E. 51st St.
Paul H. Kinney, 3320 Indiana Ave.
Arthur F. Meyers, 3449 Indiana Ave.
Roy Schrader, 3422 Indiana Ave.
Jennie C. Bilton, Supt. Cradle Roll.
June 17, 1909.

RECITAL.

A very enjoyable recital was given by the pupils of Mrs. Jennie Hanchett-Hume, at her residence, 3213 South Park boulevard, Friday evening, June 18.

The interesting program was presented by fourteen pupils, in a most artistic and musically manner, showing careful study and fine training. Nearly all playing from memory.

CLERK'S REPORT FOR JUNE.

Received by Baptism—Rhoda Helen Landon.
Received by Letter—Wm. K. Wells, from the Immanuel Baptist Church of Chicago; Miss Edith Thygesen, from the First Baptist Church of Kearney, Neb.

Letters Granted—Arthur Earl Morehead, to the Elmhurst Baptist Church, Elmhurst, New York; Mrs. E. E. Bucklin and Miss Sylvia Bucklin to the Normal Park Baptist Church of Chicago; Alice M. Carter Haines, to the First Baptist Church, of Rutland, Vt.

W. B. Nichols, Clerk.

4618 Calumet avenue.

ANNOUNCEMENT.

Mr. and Mrs. Percy H. Smith, 643 E. Fifty-first street announce the birth of their son, Horace Lafayette Smith, born June 11, 1909.

SUNDAY-SCHOOL WORKERS.

During the month of June our Friday Evening meetings have been well attended for a summer month.

On June 4, Rev. E. L. Kelley took charge of the lesson, and on June 11, the pastor was to have taken charge, but owing to another engagement, was ably substituted by Dr. Day, who taught the lesson on the Heroes of Faith. On June 18, Deacon Wigney briefly reviewed the lessons of the quarter, being followed by a

splendid talk by Deacon Raymond on Romans 13:4-18. On June 25 Deacon Holman gave the Temperance Lesson in a way to bring out many excellent thoughts on love and a well ordered life.

Children's Day was celebrated on the second Sunday in June and was a grand success. The decorations were neat and attractive and drew forth many remarks of admiration which reflected great credit on Brother Peircey and his committee.

The exercises were emblematic in their character, and each participant performed his part splendidly. I am sure Mrs. Bennett, Mrs. Spinney, and the members of the Program Committee deserve great praise for the amount of persistent work they put in while training the children for their several parts, and for the admirable way in which they carried out the program.

It has been decided to keep up the Teachers and Workers meetings every Friday evening during the summer, and we trust as many of the teachers from all departments of the school, will attend as frequently as possible and thus add to the interest and influence of the meetings.

William Wigney, Sec'y.

WORK ON.

Be ye not weary in serving your King,
Work on, work on.
Some loving tribute be eager to bring,
Work on, work on.

Tell of the Savior who seeketh to save,
Tell of the ransom He gave;
Look up for orders, be loyal and brave,
Work on, work on!

Care for the loved ones, your neighbors and friends
Work on, work on.
Trustfully, pray'rfully, go where He sends,
Work on, work on.

Fail not to think of the wand'rers afar,
Work on, work on.
Till everywhere shines the bright Morning Star,
Work on, work on.

Onward, believing, He worketh with you,
Work on, work on.
Pow'r will be given His bidding to do.
Work on, work on.

Tell of the Savior who seeketh to save
Tell of the ransom He gave;
Look up for orders, be loyal and brave,
Work on, work on!

—Anon.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.

It is necessary to raise one's self again toward heaven when stricken down upon the earth.—Ozanam.



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William Wigney.....Sunday-school
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Rev. E. Lewis Kelley.....Raymond Chapel

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

If we had more paid subscribers to CHURCH LIFE we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

GIVE THEM A PLACE TO PLAY.

Plenty of room for dives and dens (glitter and glare and sin),
 Plenty of room for prison-pens (gather the criminals in),
 Plenty of room for jails and courts (willing enough to pay),
 But never a place for the lads to race; no, never a place to play!

Plenty of room for shops and stores (mammon must have the best),
 Plenty of room for the running sores that rot in the city's breast!
 Plenty of room for the lures that lead the hearts of our youth astray,
 But never a cent on a playground spent; no, never a place to play!

Plenty of room for schools and halls, plenty of room for art;
 Plenty of room for teas and balls, platform, stage and mart.
 Proud is the city—she finds a place for many a lad today,
 But she's more than blind if she fails to find a place for the boys to play!

Give them a chance for innocent sport, give them a chance for fun—
 Better a playground-plot than a court and a jail when the harm is done!
 Give them a chance—if you stint them now, tomorrow you'll have to pay
 A larger bill for a darker ill, so give them a chance to play!

Denis A. McCarthy, in *The Journal of Education*.

A SCHOOL OF CIVICS AND PHILANTHROPY.

The first class to take the full course in the Chicago School of Civics and Philanthropy was graduated June 4. It consisted of eleven members, seven of whom were women and four men. They came from Michigan, Wisconsin, California, Ohio, Texas and Illinois. All had either graduated from college, university and professional school or had qualified themselves to take this training by experience in practical humanitarian work.

The teachers are men and women doing the things which sixty-five students came to this school to learn how to do. Alexander Johnson, secretary of the National Conference of Chari-

ties and Correction, came from Indianapolis to teach the institutional care of the dependent and defective. Professor Henderson and Sherman C. Kingsley of the United Charities taught relief work. Chief Probation Officer Witter and his predecessor, H. E. Thurston, now superintendent of the Children's Home and Aid Society, showed these mature men and women how to help delinquent children. Dr. Healy gave them a physician's view of the physical and mental conditions which shape character and conduct. Prof. Graham Taylor, who is president of the school, conducted a course in Industrial Conditions and Relationships. In addition, each student was required to take at least twelve hours a week of practice work in the city, under some practical specialist, who reported to the school the progress of the apprentice. The graduating theses show what practical interests these students have had. Among the subjects announced were Industrial Efficiency; Homeless Men and the Work Test—A Study of Fifty Cases; Importance of Trained Systematic Work in Small Towns; Relation of Industry to Poverty—A Study of Conditions in One Hundred Alleys. Prof. W. E. Hotchkiss of the Northwestern University School of Commerce and Administration delivered the address to the graduates and their friends on *The Scientific Basis for Social Advance*.

The report of the research department showed that the inquiry into the conditions and juvenile court treatment of delinquent children is nearing completion, and that the investigation of typical housing conditions has been begun at the official request of the Commissioner of Health. These investigations are conducted by Miss S. P. Breckinridge of the University of Chicago and Miss Edith Abbott, formerly of Wellesley College, directors of the research department, and have ten or more trained helpers giving their whole time to the work.—J. H. Chandler.

The hymn beginning, "What a friend we have in Jesus," is one of the most popular among Christians of all names. It was written by an Irishman, Joseph Scriven, who removed to Canada in 1850, when thirty years of age. He gathered a little church of Plymouth Brethren at Rice Lake, Ont., and there he wrote this hymn, making two copies, one of which he sent to his mother in Dublin and the other he gave to an old lady. Over fifty million copies of it have since been printed.

DOES GOD SEND TROUBLE?

Much trouble in the world is self-induced. Its cause is found in a man's own life. The saloon-keeper whose sons turn out to be drunkards and cause him much sorrow and perhaps loss has no one to blame but himself. A woman in my first parish complained bitterly because God had taken from her a husband and five children; but, upon inquiry, I found that all of them had died of consumption. Heredity was responsible for her repeated bereavements. None of the blame could be referred back to God. Of such troubles as these—troubles not sent by an outside agent, but brought on by one's self—we are not to speak here.

It is of troubles that have no human cause we are inquiring. Who sends these? No one who has any faith at all can believe they just come. If affliction be a hit or miss kind of thing, like lightning striking where it happens to, we are then under the dominion of fate, and any reasonable philosophy or faith is unwarranted. This, however, is not our belief. There must be mind and purpose behind our trouble, and that is the supposition with which we are starting.

If affliction cometh not forth from the dust nor springeth out of the ground, what is its source? Satan, answers a great group of people. Evil cannot come from God, and therefore trouble must be referred to some other agency. But, my friend, if we live in a world where Satan exercises that amount of power, to inhabit it is the greatest misfortune imaginable. It is the worst possible world, and in it you could not be less than a pessimist. We are at the mercy of uncertainty but of sheer malignity, which is infinitely worse.

No, the only safe foundation to build upon is the absolute sovereignty of God. Everything comes originally from Him. He is behind everything. Nothing happens. Divine commission or divine permission will account for all that takes place. If God should step down from His throne for a second, it would mean the wreck of the universe.

Do you mean to say that the good, just loving God, our Heavenly Father, actually appoints our sorrows? Yes, or permits them to be visited upon us, which with an omnipotent being, say what you will, is the same thing, and makes Him in the last analysis responsible for them. A prominent theological professor in this country issued a book some years ago in which he tried to refute this conclusion, but it was the universal verdict of thinking men that he did not make his point, and the book has long since passed into oblivion. That foundation is not constructable. Either God is absolute or He is not; if He is not, in the strictest sense He is not God. It is easier, saner, safer, sounder, to trace all trouble, other than that we have already excepted, back to Him in whom we live and move and have our being.

This is the representation we have in the Bible. Satan first gets permission before he sets out to attack Job, and God, in granting the permission, limits the adversity. The same is true in Peter's case, as our Lord himself informs us. Satan's desire was granted, but Christ represents himself as praying for him

that his faith fail not, and in the confidence that Peter would triumph He bids him, upon being converted, to strengthen his brethren.

Well, if God sends trouble, what is His purpose? His will, as well as His mind, must be behind it. The same purpose, doubtless, as is back of the permission of sin. With Satan the motive is malevolent; with God benevolent. Sin was allowed in the world because in the end its working would prove wholesome and helpful to man. An English scientist has declared that, fearful to contemplate as is the battle which is all the while going on in nature for the survival of the fittest, no sane man observing it can doubt that the material world has benefited by it. So with the history of sin. God foresaw that He could ultimately develop a stronger race with it to contend against than otherwise, and with that ultimate end in view He allowed it to enter. He who fights his way through opposition and struggle comes at length to higher ground than the man who finds everything in his favor. The brother of the Earl of Aberdeen went to Halifax and entered as a midshipman that he might earn an appointment to the admiralty rather than inherit it. Did he not make a far better admiral than he could have become if he had secured the position through influence or favoritism? This is why God permitted sin to enter the world and tempt man, and this is the reason why He sends trouble into our lives. It is the pruned hedge that is always the thickest and greenest, the upstream rower who is the toughest, the climber rather than the genius who first reaches the heights. Pluck a pansy and two will grow in its place. Date palms that are weighted at the top, they say in the East, produce the largest yield. Clothes left out at night are always whiter next morning. Similar is the history of sorrow and trouble. Character develops fastest when there is little sunshine, and the strongest and bravest among us are those who have passed through adversity and yet risen above it.

A Scotchman was once asked how a great man was made, and he replied, "Give him poverty and parts." Parts meant capability; poverty, conflict, struggle, toil and perseverance. How is a good man made? A man who shall be worthy to sit at length with God on His throne, worthy to be a citizen of Heaven, a suitable companion of Paul and John and Moses and Abraham? God answers, "Give him a soul capable of development and hard, tough schooling to ensure that development."

"Is it true, O Christ in Heaven, that the highest suffer most?"

That the strongest wander farthest and are most hopelessly lost?

That the mark of rank in nature is capacity for pain?

And the anguish of the singer makes the sweetness of the strain?"

Yes, it is true. Are any of us in trouble just now? Does the burden we carry seem heavier than we can stand up under? God has not forgotten us. We may be sure that quite the opposite of that is true. God is specially mindful of us. He is giving our case unusual attention. He has the highest ambitions for our character and final attainment.

WHO IS MY BROTHER?

Who is my brother? Only he
Who dwells beneath the same roof-tree?
Whose blood doth only bear one trace
Of the same mother, the same race?

Who is my brother? Only he
Who in the same sanctuary
Doth say his prayers as I say mine,
That thinks me with one creed divine?

Or is my brother every man
Arched over by the sky's wide span,
Whose brow by days or evils pressed,
Or who in humblest garb is dressed?

There is but One, whom God we call,
Who is the Father of us all;
And so all men I brothers claim
In our one living Father's name.

—Richard Braunstein.

THE INFLUENCE OF MISSIONS UPON THE CHURCH.

C. M. Kreidler.

It is a wise provision of Providence that all the legitimate activities of the church have a salutary influence on the body politic. This is pre-eminently true of her missionary activities. Invariably is the church blessed, prospered and strengthened by her efforts to evangelize the world.

In the first place, there is the educational influence. It is a significant fact that our missionary churches are well-informed churches. Nor is this information confined simply to missionary lines, but to all phases of worthy enlightenment. This is doubtless due to the alertness that is an inseparable characteristic of such organizations. It is emphatically true that they are thoroughly posted on all that affects the life of the church either local, or universal. They abound in an ever-increasing knowledge of the great work which constitutes the sphere of their activities. They feed the fire of their missionary zeal with a growing knowledge of the facts. There is a study of the book itself. There is a study of the needs of the human family at large. There is a study of the attitude and movements of nations in their influence on the execution of the Great Commission. In short there is a study of the signs of the times.

Then, in the second place, there is the revealing influence. Having created in the church through education the desire for enlarged activities, there is revealed to her next her real

strength. She is made to realize for the first time her undeveloped resources and her latent energies. The wish becomes father to the thought and the deed. The heart having been set right, the whole stream of her life has been righted. The delicate babe rapidly grows into sturdy maturity. The pygmy speedily becomes the giant. There is amazement at powers hitherto not known to exist. The transformation is a modern miracle. Keenly feeling the pulsations of this new life and goaded on by a zeal never before experienced, she moves forward with leaps and bounds carrying all before her.

Hence there is, in the third place, the stimulating influence. There follows a renewal of energy and an increase of activity. The members abound in the work of the Lord. With the development of the "missionary conscience" there comes the stirring up of the home forces. 'Tis an indisputable fact that our live, and consequently useful churches, are our missionary churches. The opposite is equally true. It is a fact that missions develop workers in the home fields so that they soon become the fastest growers and the largest congregations. It is a fact that missions stimulate giving at home so that the congregations that raise the most money for the work abroad, also raise the most for the work at home. It is a fact that missions promote spiritually so that a spiritual church is synonymous with a missionary church. It is a fact that missions foster joy in the Master's service so that the happiest people are they who live for others. Thus in many ways does the home church feel the reactionary influence of her reachings out to save her less fortunate brothers and sisters. If there were no higher motive, this in itself would be sufficient to emphasize the priority of missions. "O Church of God awake, awake."

The thought of Christ's power was what impressed people far more than the thought of His trials and His poverty and His sufferings; the multitudes glorified God when they saw what He did, glorified God who had given such power to men through Him. He is the specimen and example, revealing to people what power God can work through the greatest, the ideal Man.—Randall T. Davidson.

The voice of humility is God's music, and the silence of humility is God's rhetoric. Humility enforces where neither virtue nor strength can prevail nor reason.—Enchiridion.

THE DILEMMA OF THE Y. M. C. A.

Can An Institution Dependent on Large Public Benevolence Maintain Itself Permanently Unaffected by the Character of the Sources from Which It Solicits Support?

This is a problem to which friends of the Young Men's Christian Association in American cities are becoming sensitive.

When it began, the association had one clear and unified purpose—it aimed to persuade young men to receive spiritual salvation through Jesus Christ. The people who gave money to it then, all were enthusiastic for that purpose.

And in order to insure the perpetuation of that single and uppermost object, the leaders of the movement early adopted the so-called "evangelical test," by the application of which it was expected that the association would always be kept in control of men who would hold spiritual salvation to the forefront.

The intent of the "evangelical test" was clearly a practical and not a dogmatic one. But the method failed.

The sociological turn in religious thought and activity coming at the same moment with the up-leap of crowded American cities, forced on the attention of association leaders the need of providing centers where young men might be drawn together socially away from temptations of saloons and dens of vice.

The Young Men's Christian Association therefore in a brief space underwent a great transformation, expanding from an agency mainly evangelistic to an agency predominantly social.

The men who felt this need and effected this change did not for a moment believe that they were doing anything which would throw into the background the primitive soul-saving purpose of the association. Instead they expected very decidedly that young men brought into the association by its social appeal would be thereby all the more readily affected for personal faith in Jesus.

And this anticipated result would doubtless be completely realized except for the intervention of a second factor not foreseen even by the wisest statesmen of the movement—the enormous financial demands falling on the association by reason of rapidly expanding patronage of its social features.

Its athletic and educational privileges grew of a sudden so vastly popular with young men that the association everywhere found itself obliged to erect more commodious buildings.

And the cost of those larger buildings in every case proved greater than the association could reasonably hope to raise from donors who came within the "evangelical test." So likewise the increased expense of maintaining this greater equipment exceeded any probable income from orthodox church people.

In this dilemma the association in all cities has been compelled to one recourse; it has had to ask money from men out of sympathy with those ideas of men's needs and Christ's saving power on which the association was at the beginning founded.

And in order to get money from such men—Romanists, Jews, ethical culturists, infidels and indifferents—the association has been obliged to put forward its social usefulness as its plea, and hold back the original ultimate purpose of those social activities—the persuasion of men to individual trust in a saving Christ.

Undoubtedly many associations still hope to keep up a stout evangelical emphasis for the evangelical portion of their membership; certainly many secretaries struggle gallantly to that end.

But in the long run the effort will fail. The association must "make good" on its implied contract to furnish the community with a social center for all its young men of all creeds. And while traditional connection with the evangelical churches will require continued maintenance of a "religious department," it will be necessary to reduce it to a position which non-evangelicals will consider negligible and innocuous.

It should not be concluded offhand, however, that such an institution, predominantly social and only incidentally or subordinately spiritual, is unworthy to be called a Christian Association. It is perfectly comprehensible that good and faithful servants of Jesus Christ might creditably maintain for His sake an institution of social religion contributing to the kingdom of God through humanitarian influences.

But in case the Young Men's Christian Association should deliberately decide to become such a social institution, it ought, in fairness, to confess the fact openly by abolishing the "evangelical test" and so set itself unequivocally on social ground.

On the other hand if the men who make the Young Men's Christian Association feel in conscience bound to retain the "evangelical test," they ought to justify it by shoving it to the front of all their work where everybody can see it.—The Interior.

THE LOW EBB OF RELIGIOUS CONSCIOUSNESS.

Last week we said that the outstanding weakness of the modern church is its lack of consciousness.

We have been striving to make it plain that our criticism is now directed toward evangelists, as such, but toward the system or method which they use to do their work. We do not think for a moment of disputing the fact that good is done by our conventional procedure in evangelism. Despite its overt faults and vices, which all right minded men condemn, our evangelism is accomplishing much that is good.

But it is accomplishing its good at the expense of the best. The use of the typical method of revivalism eclipses the richer possibilities of Christianity in the personal life and creates a church incapable of grappling social duty with effectiveness.

Without undertaking to point out specifically what the richer and deeper possibilities of Christianity might be in personal life and social service, we were content to affirm broadly that the full meanings of faith in Christ's own experience should be possessed by his disciples. That they are not possessed even approximately by the modern church is due, we affirmed, to two causes:

First, that conventional Christianity directs its thinking toward doctrines about Christ's person rather than toward the truth upon which his life was based.

The other cause and the one with which we have to do in our present study is that our evangelistic method, the method by which men are brought into the church, does not appeal directly to consciousness but to feeling and impulse. And the appeal to feeling and impulse which does not vitalize itself in consciousness is artificial, producing a weak church and shallow spiritual life.

Because: a church whose members are gained by appeals to feeling and impulse must continually resort to appeals of the same sort if it holds them.

All of which means that the Christianity of such a church has not homed itself in the souls of its members. Their motives and incentives lie outside themselves in the organization instead of inside the soul where Christ's motives were found.

In a word the church today lacks religious consciousness. We have benevolent feelings, we do good deeds, we practice religious ceremonies.

But we do not possess the rich personal experience that Christ had because we do not see what he saw.

We resort to clever tricks for working up enthusiasm because our hearts do not have open connection with a big enough truth to create and sustain enthusiasm from within.

Like the woman of Samaria, we are continually "coming hither to draw," when all the time there is the possibility of possessing a well in the soul whose waters spring up into abiding life.

That we are truly describing the deep lack in present day religion will be testified to by every pastor who has learned to measure his success in terms of the inner life of his people rather than in terms of the outer appearances of his organization. Such a pastor is sensitively aware of the unresponsiveness of his people to the opportunities for real spiritual enrichment. * * *

Yet a further illustration of the lack of religious consciousness in the present day church is found in that modest little service called the prayer meeting.

If we had no such institution and some one should propose it, it would captivate the imagination of the church instantly as an institution of the first importance.

Think of it, Christian people would say, think of the uplift and enrichment of soul to be had by getting together in the midst of the week and telling one another the things of the heart!

We need one another in faith as well as in service. Therefore, how beautiful it will be to meet upon the common level of Christian experience to encourage and to get courage in communication with those of like faith and like failures with ourselves. Ideally the prayer meeting is the typical church meeting.

But actually it is the withered arm of the church organism. It is attended by a handful who go through loyalty rather than for profit. Its speeches are reluctant and trite. Its prayers are confined to the few. The meeting lacks eagerness, expectancy, thoughtfulness, spiritual awareness.

In a word, the prayer-meeting is an outstanding proof that the fundamental lack of the present day church is religious consciousness. No mentality goes into it. * * *

Our thesis is that the church has habituated itself to revivalistic standards and methods so long that it has been rendered incapable of the finer spirituality that flows from a steady perception of Christian truth.—Christian Century.

THE ATTITUDE TOWARD NEW TRUTH.

Mr. Gladstone, who was generous in writing personally to his correspondents, once wrote me a letter in which he said, "I seem able to define to myself the ground and nature of my changes in opinion and in action with great simplicity. I began life with a deep reverence for what was ancient, and a blank disbelief in the value of liberty. As to the first I remain what I was, as to the second I have entirely changed." The liberal position to which the great statesman came surely expresses the ideal attitude toward new truth. It is differentiated on the one hand from that of the radical and the iconoclast, who delight in destroying anything that men have revered, and on the other hand from that of the conservative who stupidly holds to an idea simply because it is old, or accepts jealously and reluctantly the new truth that circumstances actually force upon him.

New Truth to be Expected.

New truth is to be expected. To doubt it is to lack faith in the living God. A Mohammedan may think that he has the truth, a disciple of Jesus believes that the Spirit is leading him into the truth. The healthy mind hopefully looks for new truth. To be sure, it scrutinizes with great care all that offers itself in the name of truth, separates chaff from wheat, rejects often more than it accepts, but joyfully enters into the possession of a new truth that really authenticates itself, and cheerfully makes any sacrifice of previous opinion or practice. The man who has grasped new truth is, of course, by so much the man who has new power. There is no price too great to be paid for it.

Can the minister adapt himself to changing conditions? Will he be hospitable to new truth? Perhaps no question is more vital than this at the present time. The question is forced upon one in reading of the recently published Yale Lectures on Preaching for 1908, by President W. H. P. Faunce.

No one can read the book without realizing that the minister of today is face to face with new problems, which must be met courageously by new methods. Every institution is taking on the educational character. The minister's ideal must be educational. Not that he will be less a preacher. This is not the time to think that the pulpit is losing its place. Significantly Dr. Faunce points out that there never was such an era of preaching as the present day. Everybody is preaching nowadays, even chief magistrates.

But it is preaching with an educative aim. It is not "spell-binding"—it is teaching.

The educational ideal in the ministry means that the pastor expects to devote himself to gathering a congregation to which he shall open up the treasures of spiritual thought, which he shall help in the spiritual development, and which he shall lead into well considered activities of social endeavor.

Such a minister must be a student. He must understand the thinking of modern men. To him science will be no enemy of the faith to be feared and fought, but a new messenger of God's truth. He will read the old scriptures with the new light that has been poured upon them, and will bring forth from them to his congregation things new as well as old. He will catch the spirit of the awakened social conscience of our day, and will realize his place of ethical leadership. He will expect that his ministry through a series of years shall make for the elevation of the moral ideals of the community and for the lessening of the social iniquities that disgrace us. Such a minister will make his whole church a school. He will grasp the meaning of the new science of religious education, and will see that sermon, worship and Sunday-school, men's, women's and young people's organizations, prayer-meetings and social gatherings—all are opportunities of education for youth and adult, and must be correlated according to a rational system.—Theo. G. Soares in *The Standard*.

THE PROPHET'S MESSAGE.

We sometimes hear it said that a man cannot preach with power and effect ideas and truths that lie beyond the region of his own experience. But this does not mean that he is never to set up an ideal in the view of others until he has realized it in his own attainments; that he is never to help others to rise above his own level. If that were his limitation, who but the most conceited prig or the most hopeless Pharisee would ever venture to preach at all? Our vision must exceed our reach, our grasp; and we have to climb, our reach our grasp; and we have to preach the vision, the ideal we see for ourselves and honestly toil after. That I understand to be the sound notion of preaching out of our own experience, and such preaching, the only preaching to inspire, is itself inspired by the personal vision of eternal truth; it is prophecy, and the preacher a prophet.—Dr. W. F. Adeney.

THE WIND IN THE POPLARS.

Wind, O wind in the poplar trees,
Drowsily swinging, swaying,
What say you to the child on my knees,
What, O wind, are you saying?
"I say to the weary children, 'Rest,'
The same I say to birds in the nest."

Wise, wise wind from the evening star,
Murmuring low, O brother,
Tell where the sleeping children are?
What say you to the mother?
"I say to the mother, 'Do not weep.
God holds they child, though it wake or
sleep.'"
—Louise Morgan Sill.

THE GREATER TEMPLE.

"God is in the temple," said the priests; but Jesus, who honored the temple with a deeper reverence than they, found Him also in the streets and fields and on the mountain top. Our Lord was an habitual churchgoer, but He never felt, as ignorant children and their selfish elders often seem to feel, that He had left God behind when He came out into the sunshine. The longest of His sermons was preached upon a mountain side to disciples sitting on the grass.

How vast the universe of God in which we have a part! The strongest imagination turns back daunted and oppressed from journeys that have sought the limits of the visible and found no end. There are no limits—no place whence one might look out upon an infinity of nothingness. And if space and motion in the heavens overwhelm our thought, not less does the vast complexity of our own planet's life. The living creatures that multiply upon its surface are as innumerable and as diverse as the stars.

Yet to the reverent imagination this temple of space unsearchable, this dwelling place of the innumerable forms of life, is, after all, our home. We must carry faith out into this realm of the infinitudes if we would have it robust and free. It must never be surprised or startled by the material. God, whose dwelling place is with the spirit of man, must speak to him freely through these manifold appearances. The formulas of the schools, the faith of the books, must bear the seal of the earth where God has made us citizens, and of the sky which opens on His heaven of stars. For our wider acquaintance with God Himself, of whom the heavens declare the glory; for our own power of measuring the proportion of life's interests; for harmony of

knowledge and of feeling and for pleasure all along our way, we must cultivate this open-air faith, bronzed by exposure to the sunlight, proof against the beating of the storm, having its place and work on earth as well as its citizenship in heaven.

We need this robust faith and continual delight in God's wide world as an antidote for the disease of specialism which more and more limits and afflicts our age. The ever-living, ever-loving God must be the supplement of our lives, or we shall lose them in petty, narrowing occupations. Here is the man who spends his days in making eyelet holes. Surely he needs the companionship of God in looking up to the hills and the wide sky, to keep his soul from shrinking to the measure of his trade. Here is the teacher of arithmetic to children. She needs the sense of God's perpetual delight in varying his works as a corrective for the rigid perfection of her numerical relations. The geologist must learn to listen for the poetry of earth; the theologian must test his exposition of God's ways in the resorts of men and in the fields of toil. We are this or that in occupation of hand and mind; and we tend to lessen to the measure of that in which we work. We need to exercise a wider sense of fellowship than our own occupation gives. For nothing lives or serves entirely by or for itself. In the deepest sense we cannot understand our own work unless we are conscious of its relations with all God's works in heaven and earth.

How glorious is this greater temple of the living God! And yet how many walk in it with blinded eyes! Love and humanity are the true vision-bringers. There are no eyes like those of the self-forgetful lovers of God. Here is the secret of a perpetual reverence and a continual delight: Surely our Lord, the greatest of all nature-lovers, whose parable of faith stands written in the flowers of the field and the birds of the air, had this in mind when to the meek He gave the inheritance of earth.

Congregationalist.

Claim, then, Christ's help on the spot, in all these matters. Claim your right to be made like Him, and especially like Him in His disposition and His temper and His behavior at home. And He will hear you and will help you.—Alexander Whyte.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.
—Fuller.

WHAT COLLEGES TEACH.

(From article by Harold Bolce in *Cosmopolitan* for June.)

It is obvious that the modern college spirit, although critical of our most cherished traditions, is reverent. It would edit the Bible simply to prune away what is considered by the college men as spurious. The professors advocate not more license but more liberty. They say that Plymouth Rock is too narrow for modern morality. "The New England Puritans in the seventeenth century tried to build a society on the Bible, especially the books of Moses. The attempt," says Professor Sumner, of Yale, "was in every way a failure. It may well be doubted," he adds, "if any society ever existed of which the books referred to are a description, and the prescriptions were found ill adapted to seventeenth-century facts." And he reiterates the statement that customs made by any age for itself may be good and right for that age, while proving absolutely unsuited to a succeeding period. Although a devout philosopher, Professor Sumner teaches that "in the middle ages the crucifix was an instrument of religious suggestion to produce vivid apprehension of the death of Jesus," and that in very many well-known cases the passions of the crowd were raised by the crucifix to the point of violence.

Modern Philosophers not Irreverent.

It is a mistake to imagine that the modern philosopher is irreverent or even agnostic. When Galileo announced the sailing of this planet around the sun he was denounced and dishonored as apostate and anti-Christ. The professors assert that the functions of the soul—all the marvelous and multiplying phenomena of the psychic world—are not sporadic expressions of supernaturalism, but, on the contrary, are operating under the sway of universal law. They know that in so teaching they may arouse the wrath of those who believe that prayers to an anthropomorphic God have changed and may again interrupt the course of natural law, but they are confident that the teaching of science in regard to soul-phenomena must finally be justified no less certainly than astronomy has been.

That there is something better than has thus far been expressed in the strivings of the race, all the college men agree, and that this Arcady is to be made possible through a scientific study of psychic laws. "The church alone can-

not save the world," says Prof. Albion W. Small, of Chicago University. Prof. Josiah Royce, of Harvard, teaches that there is one good thing, and that is the Infinite; that there is one wisdom, and that is to know God, which is another name for all-pervading law and all-conquering truth, a supreme and irresistible perfection; that sin is merely foolishness and insight the only virtue. He declares that evil is nothing positive, but merely the deprivation of good, and that philosophy never destroys an ideal worth preserving. Therein is an explanation of the professors' attitude toward what they regard as valueless in Christianity. "When a wise philosophy," says Professor Royce, "is destructive, the true fault lies not with the critic who finds the wound in our faith, but with the faith that has secretly nursed its own wounds."

Professor Earp concedes that newer thoughts are constantly changing traditional beliefs. I heard him suggest this interesting test. He said: "Write out, not for publication but for yourself alone, a statement of your conception of God. Fold it away, and then a year later, without consulting your first article of faith, set down anew your idea of the Infinite. Now compare the two documents, and discover how your mind has changed regarding God."

Prof. James C. Monaghan, recently of Notre Dame University and formerly of the University of Wisconsin, tells his classes in regard to the adage that there is room at the top, that there is no top; that progress, particularly spiritual progress, is eternal.

Friends of the college philosophers insist that if there is a gulf between them and the people it is because the masses have not yet crossed over into the life of progress and spiritual liberty. It is simply that the professors, from the standpoint of their followers, are inviting mankind again into the fields to which the prophets beckoned the world centuries ago. The choice, it is declared, is either backward to the brute, or forward to the superman. And it is urged in all sincerity that if the philosophic and spiritual Nazarene were to return today, arousing the age with a gospel of power, instead of being opposed to the schools he would receive from many a college in America a call to the chair of psychology.

There is no disappointment in the Christian life. Anything is possible rather than that a man should desire Christ and not have Him.—Alexander MacLaren.

THE PROBLEM OF THEOLOGICAL EDUCATION.

Portions of an address by President Ozora S. Davis, Chicago Theological Seminary.

The minister, however, is something more than a scholar, and the seminary must equip the prophet as well as the student. The seminary trains for the profession of service and therefore it must make definite its endeavor to equip the scholar for the work of the ministry.

In seeking to do this, the Seminary finds that it has inherited a certain method of procedure. It finds the great departments and their relative value established. At the same time, it is conscious of the fact that men must be trained for life and service to their own generation. The theological seminary knows that ministers must be trained in at least these four departments of knowledge.

First, the minister must know theology. The minister has a message. It is about God and it is from God and it is to lead men to God. The central element in the curriculum of a theological seminary is the department of theology. This may seem a strange thing to say, as if the saying of it could even be necessary; but I think you will consent that one of the most remarkable signs of the times is a certain definite disparagement of theology on the part of those who are supposed to be its teachers. How often do you hear a theological paper with severe and serious thinking in it at a meeting of the ministers or at an association of churches? I heard a man say to a council not long ago as he stood up to make his statement before them, that he had no theology and had very little use for it; that he loved religion and flowers but had no use for their exact sciences. Imagine a session of the American Association for the Advancement of Science listening to papers upon every other subject except science; or imagine a doctor seeking admission to the medical profession telling his brethren that his first qualification lay in the fact that he knew nothing about medicine! We shall go back to an emphasis upon theology as the central factor in the curriculum of the seminary.

Second, the theological seminary must train the man to give his message. We have laid too little emphasis upon the theory and art of preaching. We have been too careless in our training of men to speak clearly and to stand on their feet, self-mastered, ambassadors for

the living God. I believe the seminaries will come very soon to lay more emphasis upon logic and rhetoric and elocution as vitally necessary to the art of preaching.

The third factor in the ideal instruction of the seminary is to put the preacher in close acquaintance with the apprehending mind of his hearer. Here we must break ground in new fields. We must lay emphasis upon psychology and pedagogy. We must train rigidly until the preacher knows the ground upon which he is to scatter the seed and does not merely sow at random, but adapts the seed to the soil and understands the soil for the seed. I believe that we shall emphasize anew the value of psychology and pedagogy in the curriculum of the theological seminary.

Fourth, the preacher with his message and the hearer with his waking heart need to understand together the nature of the world in which the truth is to be made real. Not only is it necessary to understand the nature of the apprehending mind but the preacher must know the character of the world in which the man whom the truth has touched and inspired must live it out and build his conduct upon it. We must have new emphasis upon the Christian values of all the wide range of social sciences. We have learned that salvation is not an individual process, and we know now that ethics has a social concern. The ideal of the Kingdom has become fixed as an item in the consciousness of the church, and the Gospel of the Kingdom demands that men shall know the area in which the Christian truth is to win its victory. * * * *

The task of teaching during this age of unsettlement and of re-adjustment has been tremendous. * * * Every preacher and every scholar ought to be sympathetic in his judgment of the man who has sought to find firm standing-ground and to be a true teacher of Christian Doctrine during the last twenty years.

The teacher and defender of confessional theology treads a smooth path. If we were set in the seminary simply to be exegetical masters of a written Scripture, infallible and equally authoritative in every word—with no place given for the results of history and criticism—then the work of the teacher of theology would be very simple. But if the seminary stands for real learning and speaks the language of the age, then the problem of teaching becomes very difficult, and very fascinating.

LAYMEN'S EVANGELISTIC COUNCIL.

A goodly number of pastors replied to the request of the Laymen's Council and sent them the names of "Shut-Ins" and others whom they felt would be glad to engage in daily prayer for God's blessing upon the October Mission. A letter was sent out to these people, and the replies coming from them indicate with what joy they take up this privilege. They, too, are sending names of those whom they feel would join this prayer circle, and while these letters have only recently gone out, the indications are that there will be a large number of people engaged daily in prayer throughout the summer and until the close of the mission.

The call has gone out to the pastors for personal workers and singers for the chorus. It has been suggested that the pastors appoint an auxiliary in charge of the chorus where this is possible, who will secure the names of not more than ten people from his church who will be willing to give a portion of the month of October to singing in this chorus of 1000 voices. It will, of course, be necessary for those who contemplate doing personal work to get in touch with their pastor, to receive suggestions from him along the line of this most important work.

The various denominational brotherhoods have consented to furnish the ushers.

The Layman's Evangelistic Council has received word from the pastors of 317 churches indicating their desire to co-operate in the coming Gipsy Smith Mission to be held in Chicago during the month of October next. In addition to this number there are probably a dozen ministers in Chicago who also have said they wish to have a part in this great effort to win men to Christ. A few of the pastors are located in the distant suburbs, and on this account will be unable to secure as active co-operation on the part of their people as those nearer the center.

The only building in the entire city available for that time, of sufficient size to accommodate the throngs of people who will wish to hear the Gipsy, proves to be, after considerable search, the Seventh Regiment Armory on Wentworth avenue at Thirty-fourth street. This is a building with a capacity of 8000; on the line of Through Route number twenty-two, which runs from Evanston on the north to Seventy-ninth and Halsted on the south, passing directly in front of the building; close to the Thirty-first and Thirty-fifth street cross town lines running far out on the West Side, and is but a short

walk from the State street surface and South Side Elevated lines. The building is also within easy walking distance of the Thirty-first street station of the C. R. I. & P. and L. S. & M. S. railways.

The building has been built a little over a year and is absolutely fire proof, the ceiling itself being constructed of concrete and the floor being laid on a concrete foundation.

THE FIRST FRUITS.

By Rev. E. H. Byington.

The old Jewish law called upon the people to give the first of everything to God—the first of the flocks and herds, the first of each crop as it was gathered. Christians are not required to do this, but it is a beautiful custom. A successful young man employed in New York made it his rule, whenever his salary was increased, to give the first week's increase to the church, or to the poor as a thank offering to God.

There is always a peculiar pleasure in gathering the first of each thing that grows—the first violets, the first daisies, the first berries, the first cherries.

How many of you are willing this year to regard the first fruits as "sacred unto the Lord," not to be used for yourselves? When you find this summer the first of any kind of blossom, do not stick it in your own buttonhole, nor place it in a vase in your own room; but give it to some one to whom Jesus would be glad to have you give it—some sick or aged person, to some lonely or troubled one, to one of your parents or grandparents. So also with the first berries you pick, or cherries or apples, or the first nuts you find.

If you have some money, do not spend from it for yourselves and then give the rest in Sunday-school, but set apart first the pennies for Christ and then spend the rest as may seem best and right. All your lives let the "first fruits" be used in an unselfish way.—Congregationalist.

A RICH ERROR.

"Printers' errors are always funny," said Gen. P. P. Parker of the Arizona G. A. R., "and I'll never forget one that was made over a Decoration Day sermon some years ago in Phoenix.

"The Monday morning report of this sermon began:

"Rev. Dr. John Blank greased the pulpit on the occasion——' and so on.

"Graced,' of course, is what was meant."

Normal Park—The church feels honored and at the same time disheartened by the fact that the Baptist Executive Council has asked Pastor Anderson to become the new superintendent to succeed Dr. Myers. He has done a great work here but much yet remains to be done which he can do if he continues as pastor. He has been granted a vacation of six weeks, which he needs for recuperation after his months of local church and city work.

Millard Ave.—During the first year of Rev. Mr. Waldo's pastorate forty-seven members have been added, twenty-six by baptism, making a net gain of thirty-eight members. The mortgage of \$1,500 has been cancelled, about \$2,200 raised for home expenses, and \$250 for benevolences. The church is now free from debt, and a greater work is planned for the coming year.

Windsor Park—Although without a pastor, consecrated workers are keeping up the work. Present membership, 106. Total raised for church expenses during the past year, \$1,295. On the evening of June 13, A. R. E. Wyant, M. D., gave his address on "The Sovereign Cure for Worry."

Downer's Grove—Rev. B. L. Prescott has closed a four years' pastorate on account of continued poor health and he and his wife have gone to southeastern Kansas. Present membership, 154.

LaGrange—The church celebrated its twenty-fifth anniversary, May 23-25. On Sunday, Rev. George M. Daniels, of Batavia, preached the anniversary sermon. Dr. E. W. Lounsbury occupied the pulpit at night. On Monday, Dr. H. A. Bushnell, Dr. B. B. Evans, Rev. F. H. Hayes and the pastor, Rev. Thomas Stephenson, addressed a fine audience. On Tuesday the anniversary celebration closed with a dinner. The speaker of the evening was Dr. Donald D. MacLaurin. The history of the church was given by Miss Jessie Ambrose. During the quarter of a century eight pastors have cared for the church, J. E. Ambrose. During the quarter of a century eight pastors have cared for the church: J. E. Ambrose, P. W. Longfellow, R. B. Smith, O. T. Walker, George M. Daniels with two pastorates, E. S. Tuttle, A. J. Morris and the present pastor, Thomas Stephenson. The church is free from debt and ready for larger work in the next twenty-five years.

Second German Church—Rev. Christian Dipfel, who for the last fifteen years, ever since his graduation from Rochester Theological Seminary, has been pastor of this church, has become pastor of the German Baptist Church, of Dayton, Ohio. During his pastorate here, the church has more than doubled its membership, although it dismissed a large company to form the Immanuel German Baptist Church. A new chapel and a parsonage were also provided, while an aggressive evangelistic campaign was continually maintained. He leaves the church in a good and harmonious condition. It is fortunate in securing a new pastor at once, Rev. R. Stracke, of Laramie, Kans., who for thirteen years has led one of the strongest German Baptist churches in the country. He begins his pastorate September 1.

Covenant—The June number of the church paper was issued as a memorial number to Deacon J. M. Edson, than whom none was more loved and honored in the church. He passed away in his seventy-seventh year. Tributes were paid by Pastor Allen, Dr. Frederick, Dr. Burlingame and others. Where one has made his life so useful and helpful to others, this method of expression is one that might be followed with profit by other churches.

Covenant—On June 13 Pastor Magill baptized nine boys of Mr. Carters' class. This makes seventeen boys baptized since Easter. In the two years the pastor has baptized twenty-two boys. A most enjoyable evening recently was the stereopticon lecture by Rev. Sumner R. Vinton, a returned missionary from Burma, assisted by moving pictures which he himself had taken.

Maywood—Rev. Frederick Donovan is beginning his work under most favorable auspices. He has recently been a student at the Divinity School. On June 9 a largely attended reception was tendered him with congratulatory addresses.

Highland Park—We have recently held our thirty-eighth annual meeting, with over 100 members of the church, and friends, present. Encouraging reports were read from every department of church work, and all showed an advancement. Spiritual interest of the membership has been quickened since the coming of our pastor, Rev. E. Leroy Dakin. He has been with us a little over a year, and in that time marked improvements have been made. About \$800 have been spent on the church building in repairs. We now have in hand a good starting fund for a pipe organ. The membership of the

church has been increased by the addition of twenty-one persons.

First—The June number of the church paper was "Christian Endeavor Number." Pastor De Blois made an earnest appeal for evangelization, in view of the fact that the Chicago Baptist Association with 25,000 membership reports an absolute decrease in numbers.

Ogden Park—The associational year has been a prosperous one. Fifty-four percent increase in communicants—net increase—measures some of the good things the year brought. Other good things are, benevolent contributions increased five-fold, prayer-meeting attendance nearly fifty per cent of resident membership, B. Y. P. U. meetings very large and enthusiastic. Children's Day exercises brought out a record audience. Deacon H. V. Brown, superintendent of Sunday-school, was given a fine Bible on his departure to Washington, D. C., to enter business. The addition of sixty-three members, forty by baptism, the past year, has set a high mark for the present year which we hope will be reached again.

Austin—The church has expressed deep regrets that Pastor Harnley feels called to resign to take up the work of evangelist for the state convention. Among other things their resolutions say: "We congratulate you that the history of your guidance of our church is a record of constant growth both in spiritual and material progress. You found us with a debt of \$12,000 and leave us with one of \$4,500, and that all provided for. In numbers we have grown steadily, and in the esteem and appreciation of the community, and in our contributions for the carrying out of the great commission. . . . Accept our assurance that you cannot get away from our hearts of love, and that here a welcome will always be yours."

Oak Park—On May 24, 1909, a council convened at Oak Park, Ill., before which Dr. D. T. Denman, the pastor, presented Bro. William J. Longley as a candidate for ordination. So clear and convincing were the statements of the candidate, that the council, with few questions recommended at once his ordination by the First Church of Oak Park, of which he is a member and a licensed preacher. In the evening the following service of recognition was held: Sermon, Rev. C. A. Decker; ordaining prayer, Dr. D. D. MacLaurin; hand of fellowship, Dr. D. T. Denman; charge to the candi-

date, Dr. A. K. Parker. This newly ordained minister and missionary has been approved by the Missionary Union and is under appointment to go to India in the fall. He is a graduate of this year's class of Rochester Theological Seminary.

William J. Sly, Clerk.

D. D. MacLaurin, Moderator,

LaSalle Ave.—Rev. J. Y. Montague has been sent by the church to Portland. He has been a member of the executive committee of the Northern Baptist convention since its organization and has not missed a meeting of the committee. His work is opening up auspiciously and congregations are increasing. He has been chosen as one of the representatives of the Ministerial Association in the Chicago Law and Order League, and also to act on the budget committee of the association. On June 27, A. R. E. Wyant, M. D., gave an address on "Why Christian Science Has so Many Foes and so Many Followers," discussing both its theological and therapeutic aspects. In the evening he gave an illustrated lecture on "Bunyan's Pilgrim's Progress." For the evening of July 4 he has announced a Patriotic Song Service, followed by an illustrated lecture on "The Wisdom and Power and Goodness of God Manifest in Man," proving the truth of the Psalmist's exclamation: "I will give thanks unto thee, for I am fearfully and wonderfully made."

North Shore—About 150 sat down at the tables at the annual business meeting. The reports for the year were very gratifying. There have been fifty-four additions during the year, thirty-seven by baptism; net gain forty-three. Present membership, 259. All current expenses have been paid. A larger budget was approved for the coming year, including an increase of \$200 in Pastor Bill's salary. The event of the evening was the attempt to provide for the \$10,000 indebtedness of the church, and about \$8,000 was secured. The outlook for the work is most encouraging.

Evanston—Dr. Greene closed his pastorate of twelve years with the prayer-meeting of May 26. On May 31 a reception was given Dr. and Mrs. Greene which was largely attended. A purse of \$1,200 was presented to the retiring pastor and his salary is continued for two months after his departure. Rev. J. M. Stifler began his pastorate with the prayer-meeting on June 16. During Dr. Greene's pastorate, 403 members have been received into the church. The church has paid off its debt, has raised

\$4,000 for a mission chapel, has given \$40,982 for benevolences and \$95,619 for current expenses. Present membership, 432. Average attendance at home Sunday-school, 146; at mission school, 71.

Berwyn—Rev. W. S. Abernethy has been enjoying a celebration of the tenth anniversary of his pastorate. On May 28 the church tendered a reception to Rev. and Mrs. Abernethy. On May 25 there were congratulatory addresses by Pastors Boynton, Denman and Ford, representing the Chicago churches. On May 27 the Woman's Society gave a luncheon in honor of the pastor and his wife. On Sunday following Dean Mathews preached and the pastor gave his anniversary message.

The regular monthly meeting of the Woman's Mission Union was held, June 8, at Elgin, with about 500 women in attendance. After the business session of the morning, the audience listened with great interest to two addresses: "Imagination in Missions," by Rev. A. F. Purkiss, pastor of the Elgin church, and "Work Among the Negroes," by Pres. Charles F. Meserve, of Shaw University, Raleigh, N. C. The afternoon session was in the hands of Miss Elizabeth Church, of the Missionary Training School, who presented the members of the graduating class. Of the twenty-four women in the class, all but two were present and responded briefly. The consecration prayer was made by President Meserve.

Mrs. F. W. Johnson,
Recording Secretary.

At a meeting of the Chicago Executive Council held on June 4, Dr. Johnston Myers requested that the appointment of his successor as superintendent of missions be hastened. At a previous meeting in April, a committee was appointed to secure a permanent superintendent. Dr. Myers has now tendered his resignation, asking its immediate acceptance. In the light of this action, the Executive Council, at its meeting, June 18, adopted resolutions in which the board of directors placed on record "its unanimous and hearty appreciation of the unselfish, self-sacrificing and tireless devotion and services of Dr. Myers to the denomination, in his instruction of missionary pastors, his presentation of the cause of denominational unity, his special evangelistic meetings and his leadership in the organization of the Chicago Baptist Executive Council itself," and expressed its appreciation in the fact, that although asking to be relieved of the burdens of the office of

superintendent and president, Mr. Myers is to continue on the board of directors of the Council.

During the memorable pastorate of the late Dr. James S. Dickerson with the Fourth Ave. Church, Pittsburg, Pa., the church purchased a fine lot in the then most central part of the city. On it was erected the spacious chapel and the tower of the main auditorium. Subsequently the present building was completed. For this lot something like \$50,000 was paid. The church has now sold it to the county commissioners for the splendid sum of \$560,000, as this plot of ground is needed for additional court buildings.

CHICAGO BAPTIST HOSPITAL.

A goodly number of Chicago Baptist business men met May 11, at the Hamilton Club at the invitation of the directors of the hospital to discuss the possibilities of a new hospital building. After remarks by Mr. E. D. Johnson, in which he presented the financial condition of the hospital and told something of the useful work already accomplished, Dr. Frank Wieland, secretary of the medical staff for eleven years, spoke upon the necessity for a new building from the point of view of the medical man. There is room in Chicago for another large hospital building and the Baptists need a new building. R. W. Hobbs, secretary of the hospital board answered the question "Should Our Denomination Engage in Hospital Work?" in the affirmative. He gave four reasons: (1) The names connected with the earlier history of the hospital show that it is a work to be undertaken by Baptists. (2) The useful work done by the hospital under discouraging conditions is a foretaste of what might be done with a new building properly equipped and splendidly supported. (3) Baptists ought to express in a practical and definite way through hospital work, the spirit of their Master. (4) This work ought to be done that there may be the creation of an atmosphere spiritual and moral, better than can be found in a county or undenominational institution.

Mr. S. G. Sherer showed conclusively that while the old building hampered the work, there was no hospital so advantageously located in every particular. Mr. A. G. Brown, the architect of St. Luke's Hospital, presented tentative plans for the consideration of the company. Mr. A. G. Lester spoke of the desire of the board of the hospital to serve the denomination and of the vote of the corporation at its annual meeting instructing them to prepare plans for

a new building. Mr. C. O. Frisbie declared that the denomination is able from a financial standpoint to build a new hospital. That it would be a shame, if through careless indifference the project was allowed to die.

In the free discussion which followed, Dr. S. T. Ford praised the women for doing things and not merely talking about them. He urged the men to imitate them in this particular and to build a new hospital.

Ten laymen and two other pastors spoke in favor of a new building and of following a progressive course.

The meeting revealed the pressing necessity for a new building; the practically unanimous decision that it ought to be built; the need that the work be freed from debt; the fact that many men need simply to be placed in possession of the facts concerning the present condition of our hospital work to become sympathetically interested in it.

The board of directors will in all probability soon inaugurate definite plans for a vigorous campaign.—The Standard.

DEDICATION OF THE TRAINING SCHOOL BUILDING.

Although the Training School building was completed and occupied last fall and at least one formal reception has been given within its walls, it was not formally dedicated until the money necessary to pay for it had been fully subscribed. On the evening of June 1, a large and representative company of Baptists gathered. The full program was carried out under the supervision of Dr. B. A. Greene, of Evanston, who is the dean of the faculty. He and others compose the group of teachers of the school, and all of them give their services to the institution. Dr. Johnston Myers was the first of five speakers. He paid generous and loving tribute to the three early "mothers" of the school—Mrs. C. D. Morris, Miss M. G. Burdette, and Mrs. Mary Whaley. These three, with Dr. George C. Lorimer and Mrs. J. N. Crouse, were recognized as foundation builders. Dr. Myers paid also a generous tribute to Mrs. Nuvveen, present president of the society. Mrs. Crouse told of the organization and growth of the Training School. It grew out of the very necessities of the society. It was early found that volunteer missionaries were unprepared. In 1881, the school was opened. From the beginning, it had the co-operation of pastors in Chicago, and others. The first rented the building on Michigan avenue, with its primitive con-

ditions, was described, as well as the building at 2411 Indiana avenue, occupied for so many years, until the school was crowded out. Other denominations have copied the Training School, and it has been made helpful all over the world.

Mrs. A. G. Lester recited the several steps necessary to secure the splendid new building. The lot cost \$22,000, the building \$137,000, and the entire cost was \$169,279. All this amount is pledged, and is being paid in. Dr. R. E. Manning told how helpful the students of the school have been in mission work in Chicago—students of many languages who have given evidence of their fitness. Mrs. Nuvveen said that 900 students, now in all parts of the world as missionaries—women of twenty-three or more nationalities—have been graduated from the school. Nearly 100 of these are now on foreign mission fields, and the others are at work in various service in our own land.

Dr. D. D. MacLaurin spoke of the future of the school. He described its growth, and declared that the forces already generated in the school will dominate it in the future. He pleaded with the women to maintain their independence of other schools and other societies. Dr. B. A. Greene offered a beautiful and appropriate dedicatory prayer.—The Standard.

After a heated discussion of Dr. Foster's new book at the Baptist Ministers Conference, on June 14, the following resolution was adopted by a large majority:

Whereas, recent reported utterances reputed to be made by Professor Foster concerning the fundamentals of our faith, whether correctly or incorrectly reported, and whether understood or misunderstood, have left an impression upon the general public which tends to put the Baptist denomination in a false light, therefore, resolved, that we as members of the Baptist Ministers' Conference of Chicago, reaffirming the ancient Baptist position of liberty, of conscience and freedom in the investigation of truth and expression of opinion, reaffirm our past position of belief in the deity of Christ and salvation by faith in Him, and that we will continue to preach the gospel of Jesus Christ as God gives us to understand it, and that we repudiate any utterances to the contrary, whether preached by Professor Foster or any other.

On the following Monday the matter was again brought up, and a modified motion by Dr. Myers that the name of Professor Foster be dropped from the membership of the conference was carried by a vote of thirty nine to nine. Some of Dr. Foster's friends felt em-

barrassed by his not withdrawing from the conference, and concurred in the vote as a matter of expediency. We understand that a new edition to the book has been demanded as a result of the free advertising it has received. The daily papers have also seized the opportunity to present some sensational accounts of unseemly strife among those "who preach better than they practice."

CITY B. Y. P. U.

F. W. Van Keuren, Editor.

The annual excursion of the Chicago Baptist Young People was held June 19, over 1500 young people going to Michigan City on that day.

The annual meeting of the West Division was held June 15, at the Fourth Baptist Church with an attendance of about sixty.

Several of the unions were not represented and only two pastors were present. Rev. C. A. Decker of the Fourth Church and Rev. Henry Proctor of the Western Avenue Church. Mr. Proctor came with a large delegation. The Western Avenue young people are hustlers and their pastor is hustling with them at all times.

The West Side officers for the year 1908 and 1909 is as follows:

President—A. F. Sigwart, Ravenswood Church.

Vice-President—Mr. Stiffer, Oak Park Church.

Secretary—Miss Tiffany, Downers Grove.

Treasurer—Mr. Arnold, Millard avenue.

The North Side annual meeting was held at the Albany Baptist Church. There was an attendance of sixty-five. The following officers were elected:

President—R. F. Sigwart, Ravenswood Church.

Vice-President—Mr. Martin, Pilgrim Temple.

Secretary—Mr. Roy Wheeler, Maplewood.

Treasurer—Mr. Ingram, Belden avenue.

The Englewood Division held their annual meeting June 6, Mr. B. H. Moore being re-elected president.

The South Side annual meeting was held at the Calvary Church Thursday, July 1. The following officers were elected.

President—Mr. Kelley, Roseland.

Vice-President—Mr. Royal, Bethany.

Treasurer—Mr. Wilson, Calvary.

The annual city meeting was held at the Masonic Temple Thursday, June 29. Professor Kline, of the Columbia College of Expression, gave several readings and Rev. F. L. Anderson, D. D., delivered an address on "How the Young People can Advance the Larger Baptist Work of the City."

SUFFERING AND SORROWS OF LIFE.

A. R. E. Wyant, Ph. D., M. D.

President Roosevelt, in a recent address before the International Tuberculosis Congress, said: "It is not very long, measuring time by history, since the attitude of man toward disease, such as that of consumption, was one of helpless acquiescence in what he considered to be the mandates of a supernatural power." There is no doubt that the progress of medicine was hindered, and the healing work of the church died out, in part at least, through the gradually established belief that pain, disease, and weakness were expressions of the divine will. This doctrine also accounts, in a measure, for the divorce of medicine and religion in the field of human ministry. The modern Emmanuel church healing movement honors both callings as divine agencies, and demands a new consideration of God's attitude toward the sickness and sorrow and sufferings of life.

Furthermore, as a physician who looks upon his calling as no less sacred than that of the preacher, I protest against a doctrine which logically makes me an outlaw in the kingdom of God. For if sickness and suffering are according to the Divine Will, then every physician is a law-breaker, and modern sanitation is rebellion. Is it not time for this insulting creed to be abandoned? I believe that God is opposed to sickness as he is opposed to sin, and the true physician and preacher are both working together with God. The only logical holders of the view, that God sends trouble, are those who accept sickness as God's will and refuse to employ medical aid for their sick children; but modern civil law makes such refusal a crime.

It is most unfortunate for the church that ministers have so long added a burden to faith by teaching that pain and disease are expressions of the Divine Will for us. Prof. Bowne indicates how the development of medical science shows this aberration on the part of the leaders of the church. The canon law declared the precepts of medicine contrary to divine knowledge. The theory that diseases are due to natural causes, which may be discovered and removed or guarded against, was deprecated as irreligious. There was something of unbelief in seeking cure by natural means. Epidemics were "visitations" from above. To seek for help from the physicians was "endeavoring to baffle a divine judgment." Every advance of medical science was met with similar opposition. Vaccination was quite infernal; quinine was an invention of the devil; and sanitation was a work of unbelief. The use of chloroform was vehemently denounced as contrary to the Word of God; and Simpson, the discoverer of the anesthetic (whose granddaughter has been a guest in my own home), was forced to answer fools according to their folly, by pointing out that in the first surgical operation on record, that on Adam for the extraction of Eve, "God caused a deep sleep for fall on Adam," thus setting an example for modern surgical practice! Even so late as 1853, according to Buckle, the Presbytery of Edinburgh thought a day of fasting and prayer, with

out any sanitary measures, would be an efficient safeguard against cholera; and they were sorely scandalized when Lord Palmerston informed them that it was better to cleanse than to fast, and that wise sanitary measures would be more effective than humiliation. He advised them to destroy the causes of disease by removing and destroying filth, and by improving the houses of the poor. Otherwise the pestilence would be sure to come in spite of all the prayers and fastings of a united, but inactive nation. Palmerston's letter made a great stir. A couple of hundred years earlier it might have cost him his life, says Prof. Bowne. In the light of what Health Commissioner Evans is now doing, Lord Palmerston's statements are becoming obvious to our most ignorant citizens, and serve only to show how far we have traveled in fifty years.

But many modern ministers have accepted the scientific medical view of sanitation while still holding illogically in their sermons, prayers and hymns to the traditional idea that sickness, and suffering and death are according to the will of God for us. Once when Henry Ward Beecher was called to officiate at the funeral of a father, he said: "It was the Lord's will." The next week when he was called to preach the funeral over a child in the same family, and began to console the mother by repeating his reference to the Lord's will in its death, a hard-headed old woman whispered to her neighbor: "The Lord had nothing to do with it; they kept rotten cabbage in the cellar." The origin of disease is not always so easily solved, but the scientific man, who has a knowledge of preventive medicine and modern sanitation, must be inclined to think that the minister, who thus blames God for the origin of disease, must surely have some theological "rot" in the subcellar of his mind.

Even without the word of science, common sense as well as a rational interpretation of Scripture should teach us that God is not the author of our troubles. Dr. McComb, in "Religion and Medicine," says: "Among the things which seem to tell against faith in the infinite goodness of the power which this universe discloses are the facts of pain and disease. Ever since man has arisen to self-conscious thought, these phenomena have troubled him, have infected his spirit with doubt, have created the spiritual turmoil out of which have sprung the great theodicies of the world." Since the days of Job many of earth's best men have been perplexed by the mystery of suffering, and we may take it that an ultimate solution of the problem of pain is not yet possible. Must we then believe blindly and irrationally, or can we point to some facts, medical, philosophical or religious, on which faith can find a firmer standing-ground from which with untroubled eye it can view this dark problem?

It should be remembered that life's mysteries are not confined to the sphere of religion, but dark problems. It is the prevalence of suffering which has made it a problem of universal inquiry. And invariably man's idea of God influences him in his solution. The heathen thinks that he suffers because of the anger of

his god; and his offerings and prayers and sacrifices are for the purpose of appeasing the wrath of his offended deity. In Christian lands there are many who believe that God sends sickness, in one case for the scourging of a sinner, in another for the chastening of a Christian; that God has fore-ordained whatever comes to man. But there is an increasing number of Christians who do not believe that God sends their troubles. Our instinctive conviction is that a God of love will not cause directly, or indirectly, the grievous sufferings of the race. Says the late President Hall, of the Theological Seminary: "I have even heard a Christian friend suggest to a mother, sitting white as ashen by her dead baby, 'Perhaps God saw you loved the child too much, and so he took it from you.' If I believed that God spreads scarlet fever among little children; if I believed that God sweeps off into their graves so many young wives and mothers; if I believed that God produces idiots or drives people mad, or makes men murder and steal and blast their families, I would hate him as other men hate him." A little child dies a horrible death, and the father asks: "Do you think God is following me?" What idea of God can that man have? asks Dr. Bradford. Does any sane person believe that God sends pain, sickness, long agony, death, to an innocent little child in order that a wilful and vicious man may be brought to his senses?

This traditional view has been supported by a traditional interpretation of certain passages of Scripture. But so careful a Bible student as President Hall says: "I have freshly examined every single passage in the New Testament bearing upon suffering and affliction. I fail to find one which warrants the belief that sickness and death are the will of God, sent directly by his hand upon us." If it is not necessary to believe that God is the author of the moral evils of the race, neither is it necessary to believe that He is the author of our physical evils. "By man sin entered into the world, and death by sin." We suffer voluntarily, or because of the solidarity of a sinful race, because we are human. Sin is the perverted choice of a free human being. "And with sin, came its train of consequences; all sorrow, all perversion of instincts and lusts, all confusion of interests, all strife and warfare, all sickness with its incredible train of in-

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firmities, all debasement and derangement of the intellect, all degeneration of vitality, and that supreme, that last catastrophe—death. All that is as it is, not because God wills it, but because the blessed plan he willed for the world is thrust aside by man's perversity. The trouble that in a thousand forms fills the world today, is the melancholy harvest of generations of weakening tendencies, mistaken ideas, sinful propensities, and foolish choices, complicated by the added errors of each new day of life."

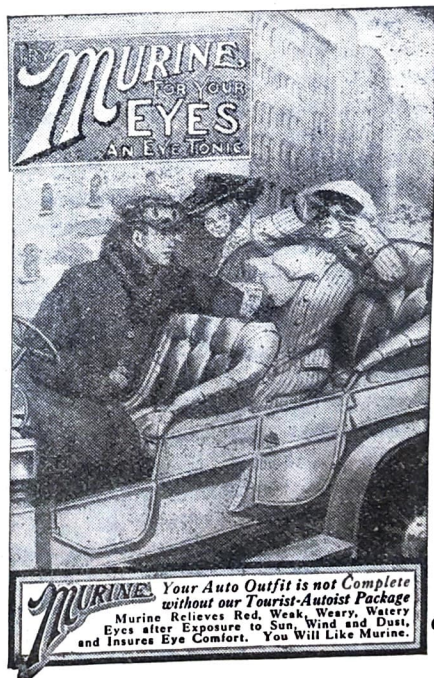
But all sickness is not necessarily the direct result of personal sin. Drs. Worcester and McComb, in "Religion and Medicine," well say: "Jesus is very far from sharing the prevailing theological notion of his time, that every sickness in itself was an evidence of sin, open or unconfessed. Rather for him disease and sin are parts of a complex order—the kingdom of evil, to overcome which he felt himself sent by God. His Gospel or good news was in essence this: that God must be no longer conceived as the author of the misery and torture that make of human life a hell. On the contrary, he is Love, and as Love he is ever seeking to express himself in joy. He is against disorder, weakness, pain, lack of self-control; these forces weaken life, and he is the God of the living. Nevertheless, Jesus recognizes, as every close observer of human life must recognize, that there are reciprocal relations between sin and disease just as there are reciprocal relations between the soul and the body." We may suffer through selfishness and sinfulness, or voluntarily or through ignorance, or innocently because of the solidarity of the race. But wrong conceptions of God and of his relations to his creatures depress the soul, overwhelm it with melancholy delusions, engender all sorts of functional nervous troubles, and hinder rather than help in bodily and mental illness. It is more healthful to believe that God is opposed to the physical evils as he is opposed to the moral evils of the race.

Sickness and suffering are the outcome of natural law, the effect of natural causes in an order perverted and spoiled by sin. God established certain great laws in the very constitution of the world. The original order still survives in the sequence of cause and effect, although sinful man has turned that fair order against himself. Suffering is due to man's misadjustment of himself to laws. Some one asks, Could not God re-adjust the natural order? The fact of miracles indicates that he could. Then why does he not do so, and prevent suffering? God does not change the natural order because it is the right order. Natural laws are the best laws for man as God made him. The fault is not in the laws, but in us.

It has been well said: The laws of nature have not broken humanity. Humanity has broken itself against the laws of nature.

And yet the most bitter experiences of humanity are not wholly without the fruits of grace. God, through his merciful providence, can turn the curse of sickness and suffering and sorrow into a blessing, if our spirits be right. He can make "all things work together for good to them that love him." It is most comforting to know that in this process of spiritual education our Great Teacher makes use of

everything, good or evil, bright or dark, joyous or painful, that comes into our life in the natural order of events. Through every hardship, through every pang of suffering the Great Master seeks to work some broadening influence of grace within us. And yet our hearts are sorely grieved when we behold the pains of some loved one who is being ground to death by the inexorable wheels of nature. We may not believe that God is the direct sender of this suffering, but in many a heart there may be the embittered doubt of the love of him or whom we dare to say: "He could have stopped those wheels if he would." President Hall well answers: "We wrong him, we wrong him by that thought; we wrong the love of him who puts himself under those very wheels, and let himself be ground to death." In the light of the Divine Sacrifice we see the face of One who loved us and gave himself up for us; who so identified himself with man that he bore our griefs and carried our sorrows. The incarnation ought to be a great consolation to every one, bitter and perplexed about the sorrows of the race. It would be a trial to faith to imagine God merely watching from a distance earth's sin, and sorrow and struggle and shame. It is another thing when he comes, through Jesus his Son, into the midst of the battle and himself receives its most cruel wounds. To those who sorrow over the sorrows of humanity there is comfort and consolation in the promise that through Him we shall have deliverance from all evil, not on earth, but afterward, and all tears shall then be wiped from our eyes, and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."



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MURINE Your Auto Outfit is not Complete without our Tourist-Autoist Package
Murine Relieves Red, Weak, Weary, Watery Eyes after Exposure to Sun, Wind and Dust, and Insures Eye Comfort. You Will Like Murine.

COUNT TOLSTOY.

The literary world today is divided into those that are for and those that are against Tolstoy. So when I saw that William Cleaver Wilkinson had a chapter, in his recent book, "Some New Literary Valuations," on the great Russian, I turned at once to see whether he was for or against. He votes affirmatively with the enthusiasm of a party politician. I said the literary world was divided into the two opposing camps. Indeed, so are the religious and economic worlds. Surely it would not be exaggeration to say that Tolstoy is the dean of the world's living authors.

Dr. Wilkinson regards him as the greatest novelist that has written with a great moral passion. In him he sees the realist and idealist beautifully and strongly blended. He thinks him sincere, earnest, artistic and possessing a great "quantity of power." While Goethe was the great egoist, Tolstoy stands for the unselfish life.

The author contends that his practical judgment is unerring; but thinks his speculative judgment is faulty. This is the only criticism that the book passes upon the writer of "War and Peace."

Our ex-President, who now hunts God's beasts of the forest, recently said that the reason why the Russian government did not suppress Tolstoy was that he was so impractical. Dr. Wilkinson thinks Russia dare not molest him because he is a world-voice and a world-force. Chesterton says that the ideas of Tolstoy, which are those of Jesus, could be lived if we all had more humor and more pluck.

It is popular to call Tolstoy a pessimist. Indeed, it is quite the thing with some to call every man who has a vision of something better than we have at present, a pessimist. Buchanan has voiced the street censure of Tolstoy in these rather ingenious lines:

"There's Tolstoy, towering in his place
O'er all the rest by head and shoulders,
No sunshine on that noble face
Which nature meant to charm beholders!
Mad with his self-made martyr shirt,
Obscene, through hatred of obscenity,
He from a pulpit built of dirt
Shrieks his Apocalypse of cleanness."

The author relates that when George Kennan visited Tolstoy he had spent the morning in spreading manure on the farm of a poor peasant widow. I heard Miss Jane Addams tell how Tolstoy led her to resolve to do some physical

labor every day. The simplicity with which the great man lives preaches mightily to our luxurious age.

G. A. Campbell, Christian Century.

Federal experts have for several years been studying the problem of smoke prevention, and now announce that it is solved and that even in Pittsburg the air may be made clear by proper furnaces and good care of the fires.

"Employees of the Survey visited industrial establishments in the larger cities of Illinois, Indiana, Kentucky, Maryland, Michigan, Missouri, New York, Ohio and Pennsylvania, and found more than 200 plants being operated without smoke and with a gain in economy, for smoke these days means waste.

"The investigation indicates that the clean, comfortable American city with a normal amount of sunshine is not far off. Smokeless cities only await a quickened public conscience to the fact that this nuisance means uncleanness, poverty, wretchedness, disease and death. The public has only to realize that smoke in the cities costs in merchandise in stores and warehouses more than six hundred million dollars a year. This loss in money is based on the statement of the Chicago smoke inspector that his city suffers a loss each year of fifty million dollars."

The seaman on a stormy main
Traces upon the chart his way,
And for the port he longs to gain
His course prepares each day.

O life of Jesus! be to me
A chart engraven on the soul,
Guiding through doubt and mystery
To manhood's noblest goal.

And every wind the seaman hails
Which speeds him swifter on the course,
The helm he moves, he bends the sails
To catch its utmost force.

O love of Jesus! in me burn
That answering love within my breast.
May duty, pleasure, sorrow turn
To speed me toward Thy rest.

William R. Duryee.

It is not the Lord's words, but Himself who
restoreth our soul.—George Adam Smith.

NUMBER YOUR HOUSES.

Real System of House Numbering Which Becomes Effective in Chicago after September 1, 1909.

For years the confusing lack of system in Chicago numbers has been the despair of strangers and the serious inconvenience even of those reasonably familiar with the city. A single illustration of the present condition will suffice: On the South side, all numbers west of State street are called "West" and those east of it are "East"; but instead of numbering from State street east, the numbers commence at the lake, which slopes rapidly to the eastward. As a result, the number at the corner of Sixteenth and Wabash is 120, at the corner of Sixtieth and Wabash is 1215, while number 120 Sixtieth street is in Jackson Park, some twenty-five blocks east of Wabash avenue. By the new system the corner of Wabash and Twelfth street and the corner of Wabash and One Hundred and Twentieth street will be number 200. The system is ideal, but the difficulty of getting mail delivered after September 1 can only be appreciated by those who know the city. The following statement from Colonel Steward of the Post Office Department is worthy of careful heed.

Two general base lines have been chosen, the one for the north and south streets being Madison, and for the east and west streets, State street. State street will now be the line from which all numbers will be counted east and west, State street being taken as number one. The numbers on the north and south streets on the South side will remain as heretofore, so that the public will understand for instance, that 4300 is at Forty-third street. The east and west streets will be numbered, as stated, east and west from State street, 800 to the mile. One can readily, therefore, calculate the location of any given number, there being 400 numbers to the half mile, 200 to the quarter and 100 to the eighth mile. Starting at State street as number one, the section lines east and west will mark the miles, so that with the number in mind one can readily calculate the exact distance, dividing the number by eight. This in itself is a very appreciable advantage. The numbers from Fortieth avenue west will also correspond with the names of the avenues and courts, for instance: 4000 will be at Fortieth avenue, and 5200 will be at Fifty-second avenue, so that the same advantage which has heretofore maintained on the south

side only, will now apply to that portion of the west and south sides lying west of Fortieth avenue. Even numbers will be uniformly on the north and on the west sides of the streets.

State street being the east and west base line, there will be practically no east numbers on the north side, and there need be no south designations for the south side, nor west designations for any portion of the city. Streets north of Madison will be designated north, and those east of State east. Under this system a number on any street will be coincident with a number on any parallel street regardless of its distance, for instance, it will be noted on the accompanying map that Western avenue will intersect any given street at 2400. This will be equally true in Rogers Park or in the extreme southern portion of the city, so that it will be understood at once that on any east and west street the number at the corner of Western avenue is 2400.

It is inevitable that there shall be some confusion for a brief period, necessarily arising from so radical a change in the numbering scheme, but the new system being one that in its entirety extends over the city, the numbers in every section running from a common base line will now bear direct relation to every other section, and the convenience of the new plan will become rapidly apparent to the public when once in operation, and the confusion will be directly in proportion to the neglect of the public to advise its correspondents of their new numerical designation.

All citizens should, therefore, promptly advise their correspondents that on and after September 1, 1909, it will be necessary to address them by their new number only, and firms located outside of the district bounded by Twelfth street and the river and the lake, where the numbers will remain unchanged, should have all of their printed matter prominently display their new numbers, as the Postoffice Department and business institutions will necessarily have to be governed by the new number, and first try for delivery all matter at that number, which will result in a greater or less delay if the mail then has to be transferred to some other station, perhaps distant from the new number, to be tried for delivery at the old number.

The Commissioner of Public Works has advised the public of the date on which the ordinance goes into effect, and called attention to the penalty for non-observance of its provisions, as follows:

You are hereby notified that in accordance with the terms of an ordinance passed by the City Council, June 22, 1908, a new house number has been assigned to your premises. Such number is indicated on the attached water bill and must be in place on or before September 1, 1909.—John J. Hanberg, Commissioner of Public Works.

Extracts from City Ordinance:—Department and business institutions will necessarily have to be governed by the new number, and first try for delivery all matter at that number, which will result in a greater or less delay if the mail then has to be transferred to some other station, perhaps distant from the new number, to be tried for delivery at the old number.

Section 2122—Failure to Number—Penalty. Any person being the owner, agent or person in possession of any building now erected in the city, who shall for thirty days neglect or refuse to number any building owned or occupied by him, in conformity with the provisions of this article, shall be fined five dollars, and a further penalty of five dollars for every thirty days thereafter that he shall neglect or refuse so to number such building.

Where new numbers are placed on old buildings prior to the first of September, it will be well to retain the old number for a time, or if the number is necessarily removed for the purpose of placing the new one, it should still be displayed and marked "Old number."

The accompanying map shows the numbers at the section and half section lines, the base lines and the general plan of the new scheme.

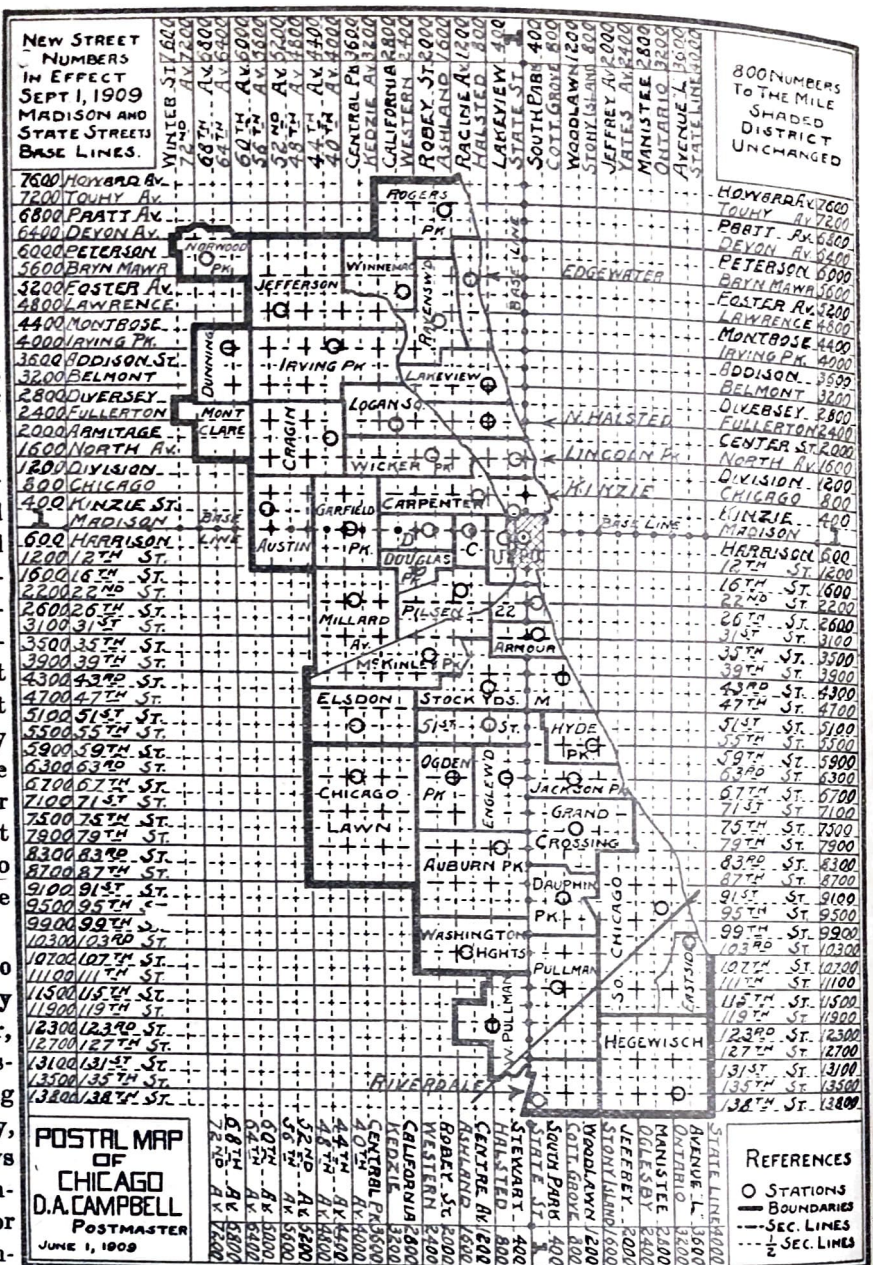
The house numbers may be ascertained definitely from the City Map Department, and all should, in their correspondence, always include the new number, with instructions that it should

be used habitually subsequent to September 1. The use of the new number, however, prior to September will result in confusion and should be religiously avoided.

The Chicago Post Office delivered during the year 1908 approximately 700,000,000 pieces of mail; about 8,000,000 only of this mail required directory service, and of this 8,000,000 something over 3,000,000 were found by means of the directory. This indicates pretty definitely that the long established numbers are commonly used in addressing mail. * * *

This fact alone illustrates the imperative necessity of the cordial co-operation of all citizens in order that this substantial improvement may be secured for Chicago, with the minimum degree of confusion and embarrassment.

L. T. Steward, Superintendent of Delivery.



Tempreance Department

CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell, President.

We have lately gotten out a summarized report of the work of this League, and will mail copies to any one who will forward a one-cent stamp or will give them in quantities to any one who will call at our office.

We call special attention to the following: \$94,400 is the amount appropriated for the support of state institutions at Pontiac, Geneva and St. Charles for the next two years.

Mrs. Ophelia Amigh, superintendent, says: "Over 87 per cent of the girls in the Industrial School at Geneva stated (at a certain time) that the dance halls, concert halls, and back rooms of saloons were responsible for their first downward step."

Hon. John J. Healy, former state's attorney, says: "Seventy-five per cent of the crime committed in this county is due to liquor, gambling and houses of ill-fame."

The enforcement of law assists the work against the causes of delinquency and crime, which make necessary these vast expenditures.

With 250 feet of the Dante School in the nineteenth ward there are eleven saloons. There was introduced at our request in the legislature a bill to prevent the location of saloons within 250 feet of a school-house, church, etc.

Also House Bill 514, which strengthens the quo warranto law and provides a way by which any executive officer who willfully refuses to execute law could be removed from office. Neither of these bills passed at session just closed.

We ask the assistance of churches and individuals in moulding public sentiment, as public sentiment helps to make and enforce law.

"Obedience to law is liberty."

Disobedience to law tends to anarchy.

Would bombs be thrown if laws and ordinances were enforced?

WOMEN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Emily M. Hill, President.

Cook County W. C. T. U. is planning a two-weeks' campaign of agitation from September 12 to 24, with Mr. Clinton N. Howard of Rochester, New York, as speaker. Mr. Howard was in Englewood for a ten-days' term of meet-

Idle Money



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First Trust and Savings Bank

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It does not necessarily consist in obtaining an instrument at a low price, because some pianos are expensive at any figure.

But there is a limit beyond which you cannot go in the purchase of an instrument without paying too much.

You should expect to give what the piano is worth, but you should also expect to receive the full equivalent of your money.

That principle is the basis of our selling policy and we are prepared to show our patrons that every instrument we offer is marked at a fair price.

You can pay as much as \$1,500 for one of our pianos or as low as \$225. In any case you get the value of your investment. You buy economically.

CABLE PIANO COMPANY
WABASH AND JACKSON

ings and gave one evening address at the Cook County W. C. T. U. institute in the Moody Church last April. He is sure of a cordial welcome from all those who heard him at that time. The Howard meetings in September will be held in St. James M. E. Church, First Baptist, Second Baptist, Third Presbyterian, the Moody and other important city and suburban churches. Further notice will be given. The Cook County W. C. T. U. will hold its annual convention September 20 to 23 in the Third Presbyterian Church, Ashland boulevard and Ogden avenue. Mr. Howard will be one of the speakers.

The County Union held an all day meeting in the "Open Church," Wabash avenue and 14th street, June 23, for the purpose of planning the W. C. T. U. demonstration in the Great Temperance and Law Enforcement Parade to take place Saturday, September 25.

The white ribbon women were exceedingly pleased to hear the report from the chairman of the Parade Committee that General F. D. Grant, Commander of the Military Department of the Lakes, had accepted the invitation to be the grand marshal of the great parade. 100,000 for Saturday afternoon, September 25, was the slogan.

The County W. C. T. U. president, who is also chairman of the Parade General Committee, wishes to enlist the co operation of every enemy of the saloon and friend of Law Enforcement and urge that all such be a committee to organize their friends to march in the parade and help us "Make the Map All White."

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

Mary F. Balcomb, General Secretary.

Youngstown, Ohio, holds the banner for "Real Issue" literature used in its No-License Campaign. Fifty of our large posters were placed on the bill-boards the first of April, and since then 23,000 of the hangers have been put up in the windows of the homes. The winning of Youngstown would have been a great victory, almost a miracle.

Monroe County in its local option fight is using 8,000 of the "Real Issue" buttons.

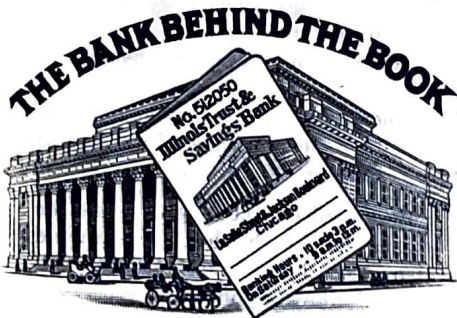
There are now twelve different groups of churches, each group having from a dozen to twenty churches competing for permanent possession of the flag.

A banner to the Englewood Epworth League! The Young People's Society of the Englewood

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First M. E. Church deserves one for its generous support of the temperance work. The League as a society contributes \$2 each month, and individuals an addition of \$3.31, making a total of \$5.31 contributed each month from this one Young People's Society. What may not the young people of the city do when once thoroughly aroused and interested?

For the size of the congregation, the Burnside Congregational Church, which gave Sunday evening, June 6, to the presentation of the work of the Y. P. C. T. U., certainly leads all the rest. With not more than twenty-five grown-up people, collection and pledges amounted to \$49.82.

Look out for the 26th Ward Rally, July 15. A parade of a mile and a half, headed by a large band and escorted by the police are unique features.

A CHALLENGE FROM THE LIQUOR TRAFFIC.

The following is a report of the quarterly meeting of the Chicago branch of the German-American National Bund, from the Illinois

Staats-Zeitung, June 1, 1909. It is a challenge pure and simple to the law-abiding citizenship of Chicago to measure swords. They choose to have their parade a week later and make ours appear insignificant by comparison, but we can turn the tables on them. Let's do it.

"Quarterly meeting of the Chicago branch of the German-American National Bund, May 31, 1909, at 8 p. m. About 100 delegates were present. President Sophus Dabelstein presided. He declared that the United Societies of Chicago and the Chicago branch of the National Bund will join hands and make the 'German' Day of October 3, a great success, adding that the officers of both associations would form the executive committee for the celebration of 'German Day.' The Coliseum has been selected as headquarters and has been rented. A parade of all the German societies through the streets of Chicago is planned and no stone will be left unturned to make German Day the greatest event in the history of Germandom in the United States. The parades will start at the outskirts of the city and march or drive from north, northeast, east, southeast, and so forth towards the Coliseum.

Every Thursday night at Eight O'clock in The Moody Church, corner of Chicago and LaSalle Avenues, Mr. John H. Hunter gives an exposition of the International Sunday-school Lesson for the following Sunday.

Preceding this hour in the Lecture Hall of the Moody Bible Institute, 80 Institute Place, the Evening Department has a Class in Chapter Summary. Wednesday Noons The Moody Bible Institute and The Moody Church conduct an open-air meeting on Washington Street, east of the Chamber of Commerce.

MISCELLANEOUS

26

"Work will go on at fever-heat from now until October 3. Money will be spent lavishly. It was declared that large sums of money had been subscribed to and that money was coming continually. 'We shall teach the fanatics a lesson and shall make the Chicagoans sit up and take notice. Long live 'personal liberty.'"

We believe that by every surge and swell of life, social, political, industrial, God's purpose moves to fulfilment, and that by every swinging cycle of evolution or revolution mankind makes progress onward and upward forever.—Charles W. Casson.

It can only be fear and unfaith if you cling to some outgrown and outlived standard of the past and refuse to admit the new truth of the present. Can you believe that God spoke only in the past and guided men only in the past? Is God not here today?—Selected.

In the future here is our hope, our effort, our prayer, that men may walk with God as they have never done. He will reveal himself to them as they have never seen him or heard him. The humanity of God, the divinity of men assert themselves. And, lo! his kingdom comes, and earth becomes a part of heaven.—Edward Everett Hale.

The dear old mother-ways that some people hurry to get rid of never will be helped to die out by me. There was heart in them; and how shall our hearts "live forever," if we cut away all the little live cords of habit and memory that they pulsate by?—Mrs. D. T. Whitney.

It is not easy to tell what it is that makes us agree of a man that he is "great." If he is a general of armies, what is it that makes him prominent—the number of battles he wins, or the number of men that follow him, or the number of captives that he takes, or the value of cities and territory that he conquers? None of these will do for reply, for we know that his greatness is something that cannot be put in numbers.—Sunday-school Times.

In submitting the church union report to the Presbyterian Assembly of Canada, Principal Patrick of Winnipeg exclaimed: "The eyes of the Protestant world are upon us. Canada by reason of her exceptional circumstances has an opportunity to set an example for the world." This is none too strongly said. If Canada carries her tri-church union plans out to consum-

mation, it will hearten the hope of men in every Christian land who love unity, whereas if Canada fails there will be corresponding collapse of faith. It is one great encouragement, just as the matter stands now, that the Canadian Assembly voted, 160 to 42, that the report of the union committee should be transmitted to the presbyteries.—Interior.

My Master is a perfect gentleman. He will never break His word.—David Livingstone.



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MOVE OR STAY?

Is the Church for One Class or for All?

A score of big questions stand out of Mr. Baker's article on "The Godlessness of New York" in *The American Magazine* for June—this perhaps the biggest.

It is when Mr. Baker is discussing the withdrawal of Protestant churches from "run-down" districts of the city that he cuts closest to the quick of the Protestant conscience. In a subordinate fragment of a sentence he sets down these keen-edged words:

"Even if the Protestant leaders would admit that their faith is not broad and deep enough to apply to any but a certain class of well-to-do people of Anglo-Saxon or Teutonic stock, which of course no Protestant will admit—"

We can let the rest of the sentence go for the present. The candid Protestant must stop to think about this.

When a Protestant congregation finds all its old constituency gone to some other part of the city and decides it must move or merge or quit, the proposed abandonment of the old situation is veiled under some euphemism which won't quite confess a failure.

Men say a "changing population" has weakened the church and "robbed it of its field." Mr. Baker is uncomfortably shrewd in bringing out bluntly what such words really imply.

The church admits by the very proposition to move that its message and ministry fit only one peculiar class of people—the people who are moving out. If it had a message for the people who are moving in, it would surely stay with them.

Now the problem involved in "changing population" in cities is bound to be a constantly recurring problem. The church will have to face it again and again. It will be better to be square out about it; there's no use resorting to verbal subterfuges in order to keep on respectful terms with ourselves.

If the policy that has so generally prevailed with Protestant churches hitherto is to continue—the policy of leaving a community that's "running down" and hunting some "rapidly improving neighborhood"—then it's more manly and honest to stand right up and say that Protestantism isn't suitable for a location which the prosperous are deserting and the laboring classes are coming to inhabit.

If, however, Protestants haven't the good nerve to admit in this straight fashion what their habits mean, then the only square thing to do is to get busy mending their habits.

If it goes against the grain to confess that Protestantism is not democratic and adaptable to all classes, then the only honest way of avoiding the humiliation is to buckle down and adapt it to all classes.

Fortunately the man who sets out to demonstrate this larger mission and message for Protestantism will find a good many examples to prove to him that evangelical religion does appeal to peoples outside the heritage of Puritanism.

The peculiarity of his discovery, however, will be that he will find few instances where churches with such a constituency are made-over churches from the old conventional type. He will find them almost always original foundations for—usually by—the working and immigrant classes.

But this discovery should give him only the more zest for the harder but more needed experiment of molding some old church to a new mission for new neighbors.

That involves the crucial test of all tests—whether the church is an institution flexible enough to meet new human conditions as they arise.

If the average church is a rigid stone institution which has to be torn down completely in order to shape it to a new use, Christians had better know it soon, in order that departments of iconoclasm may be introduced into ecclesiastical life.

In the study of this problem one thing which Mr. Baker stresses will be more and more apparent—that money gifts and hired service will never furnish the conditions for successfully adapting an old church to a new constituency.

The men who move away from an old city church to outlying suburban homes owe their old church more than merely sending back money to it. They owe it revisits frequent enough to keep them in close acquaintance with the new people who move in to take their places.

The adaptation of the gospel to these altered neighborhoods depends entirely on the stronger and richer churches keeping up intimate knowledge of "how the other half lives" in those neighborhoods. This sympathy of knowledge must not fail or the whole effort will fail. Indeed, that is just why so much effort has failed hitherto.

For you can never adapt the gospel to any set of men or women without knowing the men and the women.—*The Interior*.

We show as much ingratitude as pride when we resist the will of Him whose command is even a favor.—*St. Paulin*.

AT THE TELEPHONE.

(From the Cincinnati Enquirer.)

It becomes very disagreeable, for instance, upon being called to the receiver to be greeted with the abrupt and impolite question, "Who are you?" One thus assaulted feels immediately inclined to respond with a gruff "Who are you?" Such a question should never be used to open a conversation by one calling up another house or office. Announcement should be made establishing the identity of the caller by wire, in the same manner as one entering a house or an office, where identification is desirable, should establish it, either by card or by verbal announcement. It is always proper that thoughtful politeness should be exercised in the use of the telephone. Ordinarily it is lack of such politeness, or of promptness on the part of the person "calling up" that leads to disagreeable thoughts and possibly unpleasant words. If the person calling on another by the telephone is careful to use polite expression and tone the other will very likely, and in nearly every instance, take the hint and fall into the line of reciprocal comity.

A very busy professional or business man, in the habit of directing an employe to call up a person, should have his own name announced in the start. The person thus called may be equally busy, and may not desire to go to the instrument, and, upon applying the receiver, he asked his own identity and then told that so and so desires to speak with him and will be ready in a second or two; and then have to await the completion of a conversation the applicant may be having with some other person in one of his very busy hours. The desk telephone, of course, is a convenience that largely does away with such inconveniences, but we cannot all afford such facilities. But let us at all times be as polite at the telephone as we would were we talking face to face in the house or on the street.

WHO HAS SEEN THE WIND?

Who has seen the wind?

Neither I nor you;

But when the leaves hang trembling,

The wind is passing through.

Who has seen the wind?

Neither you nor I;

But when the trees bow down their heads,

The wind is passing by.

—Christian Rosetti.

Self-Forgetful.

President Taft is fond of children, with whom he is a favorite. A charming story on this head comes from Cincinnati:

Once, when a pretty Cincinnati girl was a child of 6 or 7, Mr. Taft, calling at her house, found nobody home excepting herself. She entertained him a little while, and when he rose to go he stooped down and kissed her.

"Here's one," he said, "for the baby. Here is another for little Jim. And here is a third for Billie boy."

The little girl, drawing herself up, said haughtily—she had been reading a novel—

"Mr. Taft, you forget yourself!"

He bent down again.

"So I did," he laughed. "Well, here's one for myself!"

—Nicolai Seeden has been sentenced to six months in the fortress on the charge of having published Count Leo Tolstoi's "Thou Shalt Not Kill" and other political pamphlets. The magistrates refused to prosecute Count Tolstoi, who wrote a letter to the court declaring that Selden was a passive offender and inviting the prosecution of himself.

Longing and Content

BY REV. A. B. PATTEN.

Over the sea lies the harbor bar,
And we sail for the harbor lights;
Tho the shore be near, or the shore be far,
We long for the welcome sights.

Eager with hope should the sailor be,
And to wish for the port full fain.
Yet ever content with the life at sea,
And at home on the restless main.

Over life's sea lies the heavenly bar,
And we sail for the heavenly lights;
Tho the haven be near, or the haven
be far.

We yearn for the wondrous sights.

Eager with faith should the Christian be,
And to hope for the port full fain,
Yet ever content as a sailor free
Should he voyage the restless main.
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